## "INTEREST IN CHRIST"

An Eloquent Sunday Sermon By Rev. Dr. G. B. McAfee.

Jesus Own Character With Its Striking Symmetry is Completely Convincing.

BROOKLYN.—Dr. Cleland Boyd McAfee, pastor-elect of the Lafayette Avenue Presbyterian Church, preached there Sunday. His subject was "The World's Interest in the Success of Christ." The text was from John xii:9: "Much people of the Jews, therefore, knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead." Dr. McAfee and:

This is at least candid. There was no magic magnetism about Jeaus. He drew men to Him in no subtle, indefinable way. He drew them by what they saw Him do, by what they saw Him to be. Here was a crowd drawn to Jeaus by the effect He had had on a man. That is the sermon of the morning in a sentence. The best argument for Jesus is the effect He has on men. I call it best, not as most philosophical or profound, and not as bearing logical tests better than others. It is best because we can all see it and feel the force of it.

force of it.

I asked a wise man once what he counted the best argument in behalf of Christ. He replied, "Christian." And what is the best argument against Christ? Instantly he replied again, "Christian." Broaden it. What is the best argument for Christ and His cospel? The Christendom of to-day. Set Christendom over against heathenism and see what Christ can do with men. Set it over against the Christendom that it over against the Christendom that should be and see what Christ has still to

Now all that is very simple, and it is at such simple points in our lives that Christ comes into closest contact with us. The only claim He makes to Kingship is based on the fact that He is one who can He can bring things to pass. He can accomplish. He can achieve. You remember how constant His fame ran ahead of Him in His journeying. He healed some and they told it. He taught others and they announced it. He fed a multitude and they clung to Him. I am not supposing that the crowd really believed in Jesus for what He claimed to be, but the crowd was drawn to Him by the effect He had had on men, and thus was brought under His spell. And no man will ever believe in Jesus on the mere evidence of lives about Him. He must accept Him for Himself. But the effect He has on lives will have its part to-day as then in turning men to Him. The unchanged life does not draw. The thoroughly changed life is His best argument. Now all that is very simple, and it is at

draw. The thoroughly changed life is His best argument.
You remember I have already said that there are better arguments for Christ than the lives of His followers—better philosophically and logically. He is Himself His best argument. Just a careful, candid study of His own character with its peculiar balance of traits, with its striking symmetry—that would be very convincing. For my part I enjoy the so-called metaphysical arguments, even some which are not popular in the philosophical faculties nowadays. There are very profound books written which men might read with profit.

But we are just common men, and we do But we are just common men, and we do very little profound thinking, almost no abstract thinking, and we are reached sooner and most effectively by the argument of results. There are men, of course, not so bright as ourselves, who would be hard pressed just to read the books which present these obstruse arguments. In my reading, the other day, I ran across a sentence to make the profound writers. reading, the other day, I rain across a sentence from one of these profound writers which will interest you, just by way of illustration. It is a definition of religion and runs this way: "Religion is the ultimate and vital apprehension by the individual of what is conceived to 'e reality in its fullest sense, the inner truth of things; whether such reality be regarded as coextensive with, as included in, or as distinct from the world of natural phenomena, it always, however, being regarded as in some way related to the individual himself; any such apprehension embracing be self; any such apprehension embracing be lief, emotional response and the determin thet, emotional response and the determin-ation of conduct, in so far as conduct is supposed to have a bearing on the con-nection of the individual with such real-ity.' Now that is not a very bad way of stating certain facts about religion, and yet I doubt if some of us would care to go far in books worded that way. Some of you have been under the influence of teyou have been under the influence of re-ligion a good many years, but have never

worded it just that way.

There are easier ways of wording the profound truth of Christianity. I wish it seemed possible, for example, to get a wide reading for the two-year-old book by Principal Fairbairn of Oxford, Mansfield College. He has called it "The Philosophy of the Christian Religion." The book grow out of Principal Fairbairn's appointment as Haskell lecturer in India. He had the sacred books of Hinduism and feit that is knew how to meet its positions with ment as Haskell lecturer in India. He had the sacred books of Hinduism and felt that he knew how to meet its positions with aympathetic understanding. When he reached India, however, he found Hinduism a very different thing in practice. That turned him back upon a candid study of his own faith, to see whether and wherein it might differ in present practice from its original form. Such a study was certain to result profoundly, and it is a profound book. I wish all of us Christians might follow an argument which results in such sentences as these: "The Son of God holds in His pierced hands the keys of all regions, explains all the factors of their being and all the persons through whom they have been realized." "The Incarnation is the very truth which turns nature and man, history and religion into the luminous dwelling place of God." I think I shall not forget that phrase that the Incarnation turned the world into the luminous dwelling place of God, that Jesus, once born into maninood, has never died out of manhood, and shall instead draw manifood into His own followship and likeness.

We shall be able to feel the reasonal

maninood into His own fellowship and likeness.

We shall be able to feel the personal meaning of all this when we stop to name over some of the traits which mark the rhanged life. It is a life of faith-of quiet confidence in God. There is no idleness nor lary trusting that things will come put right by some mysterions method. It is the life of belief that we are in a Faliner's world, making our way to a Faliner's house. That faith stands over against the doubt and fear and anxiety of the unchanged life. And because it is laith in God it accomplishes faithfulness to men and our duties. And this is what the world sees. It cannot see faith in God, It can see only the faithfulness in the life we live. From gross dishonesty on up to anreliability, at whatever stage it appears, anfaithfulness prevents an argument for large.

Infaithfulness prevents an argument for Christ.

This is the argument of the changed life. And 's cannot mistake that it is such argument which Christ Himself most prizes and which the world most needsheeds not in these larger ways and places slone, there so much as in the men with whom it must deal most closely. My brethern it is the argument of ur own changed, Christianized lives that is most needed. The books are strong—and unceald. The uncommon, marked crises are many—and unobserved. 'Our lives are daily before our fellows, closely read, constantly observed. These are the worlds arguments. And what is cought is not some impossible perfection. Many of our fellows are not unreasonable. No, but there is wanted an alignment retween our prodessious and our actions that shall indicate that something higher and better has actually taken bold of us. We claim to be servants of the best Master; we are not faultless servants; we do not claim to

ligion of thrist for the outside to labor over 600 pages of profound work. We are turned back again to the easier argument in Christ's behalf—the visible effect. He has on life around. It was possible to study Jesus in His own character. The crowd came that day to see Him and to see Lazarus, whom He had raised from the dead. Indeed, Lazarus, changed into new life, was so strong an argument that his enemies would have killed him to silence him.

And it is still the commonest method to

And it is still the commonest method to explain away or to deny the effects of Jesus in the world. If He has laid hold on a people, we must find out how climate and ancestry and customs have been the real uplifting agencies. If He makes a character attractive and winsome, we take about disposition and training. That is, we want Lazarus explained away unless—mean to acknowledge the power of Christ. The changed life is the argument which the world finds most forceful. The world is interested, not in Christ's theory, but in His success. That argument can be made in a large way. His influence can be traced through the long stretch of years. Our own race and nation could be made an illustration. Or the minds of men could be pointed to peoples only yesterday in savagery and now lifted into a well begun civilization. I read recently the life of And it is still the commonest method to savagery and now lifted into a well begun divilization. I read, recently the life of James Chalmers, the missionary in the South Seas. Just after he became acquainted with the people one of his wife's friends, as a mark of respect and affection, brought her a piece of human flesh, nicely cooked, as a dainty for her own table. They were often invited to cannibal feasts. They were often invited to cannot leasts. On a new island, only four years ago. Chalmers was killed and his body caten. And the gospel of Christ, with the arts of civilization, has taken hold upon such people and make them fraternal and sate and helpful. There is no Christian island in the South Sens where a voyager is not sate; there is no non-Christian island where he is sate.

It is a life of hope. It has not yet received its best things. The best times are
not past nor present, however glad they
may be. There are better things to come
out of the Father's love as we go on in the
Father's world. And this hope works into Father's world. And this hope works into the sight of men in the form of cheer, of brightness, of encouragement. Some one asked the other day what I thought of laughing Christians. It was a new phrase to me. We do not think much of silly Christians, I suppose, of shallow Chris-tians, whose joy compares with real joy as a giggle compares with a laugh. But what a giggle compares with real loy as a giggle compares with a laugh. But what can one think of a Christian life whose hope never comes out into the cheer and brightness of a joyons life? I heard a child say a little piece once, in which was explained that one day in heaven God became weary of the dinging of the harps and the singing of the angels, so He silenced them all and sang a strain of music Himself, and ere it had died away He caught it, threw about it a beautiful plumage and cast it into the air, and so the songbirds came to earth. They are God's music sent into life. And are we other? Who so well as we may catch the glad strain of joy and make our lives a gladdening influence in the world? And it instead we droop and pine, and will not bear the sorrows as though they were charged with glad meaning from our Father, and will not east a radiance of joy into other lives, where is the changed life?

The Kings of the Holy Roman Empire

ac is safe.

The Kings of the Holy Roman Empire were crowned with a triple crown, in one of which was a nail of the true cross. And in the triple crowning which marks the changed life, one bears the nail of the changed life, one bears the nail of the cross. For supremely the changed life is the life of love, and love means sacrifice, love means service, love means shearingness. No man can see another's love save as it shows itself in the service of helpfulness it renders. When man seek the supreme example of love they look upon a figure which glorified the cross, which had the picroed hands and test and side—a figure of One who came as a creences of figure of One who came as a cosences of glad tiding of peace—His feet beautiful upon the mountains, but bloodstained. And love is the hid fact of that best life. and love is the hid fact of that best life, coming into sight of others as helpfulness and service. This is the supreme mark of the Christian life—such a love as makes us helpful among men for Christs sake. It is no mere pity of other men's needs; it is no shallow sentiment which cannot bear to see auffering. It is a far deeper thing than that. It is the commanding motive in all life—to serve. It means laying out our lives for that wherever they are lived. Sometimes it demands large things. Sometimes it comes out in the daily, common life. We may not do for men what they want, but we learn to do for them in one measure what they need. And so life becomes a constant help to others.

These are the plain marks of the changed life, which stands as argument for Christ. Faith, within which comes out in view as faithfulness everywhere.

out in view as faithfulness every ont in view as faithfulness everywhere. Hope, coming out into view as cheerfulness, encouragement, brightness. Love, breaking out into service. Is your life so triply marked, not by fortunate birth, not in shallow ways, but deeply and because you have known Him? If it is, then you in your commonplace life are His daily argument, the Lazarus of the present day, drawing men to Him.

The Highest Heroism

The Highest Heroism.

There is yet a harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petry round of little duties, little occasions; to accept unmurmuringly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride and all restlessness in a single regard to our Saviour's work.

Moreover, to do this for a lifetime is a skill greater effort, and he who does this is a greater hero than he who for one hour storms a breach, or for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but 'ge is one of God's heroes; and though the builders of Ninevah and Babylon be forgotten and unknown, his memory shall live and be blessed—Dean Farrar.

Are we to have so little faith in men that we must assume that great wealth will be to them a curse rather than a blesswill be to them a curse rather than a blessing? Or does not there now come to us, as a people, the call so to adjust our political methods by the highest statesmanship, our financial system by the greatest wisdom, and our characters by the closest training, as to make this wealth not a source of danger and destruction, but of beneficent power?—Bishop William Lawrence, Boston.

What is Life?

Our business is, not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker.

How Boys Botanized Teacher's Hat Miss Johnson was an excellent teacher, but her taste in dress, especially headdress, was so peculiar that even her adoring pupils could not fail to notice it. The verdure which ap peared upon Miss Johnson's hat one season was so gaudy that several wondering comments were made by

the boys. "I'm going to ask her what that green stuff is," said one boy, valiant ly, in spite of the vigorous objections of his companions. "She won't mind

to ask her, and see who's right."

So, red in the face, but stubborn, he rose at the end of a lesson on wayroad at the end of a leason on way-side flowers, in response to Miss-Johnson's general request for any questions which might have come up since the last lesson.

"I'd like to know about that green stuff on your hat," he said, bluntly, "John Aken, he says it's beach grass, but I say it's onion sproats."—Youth's Companion

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JANUARY I.

Subject: Christ the Life and Light of Men. John, I., L-18-Golden Text, John L., 4 -Memory Verses, 1-4 - Commentary on the Day's Lesson.

1. Christ's eternal existence (vs. 1, 2). 1. Christ's eternal existence (vs. 1, 2).

1. "In the beginning." Before all created things. In the ages of eternity when only tiod existed. "Was." Not became. He existed before all creation. "He did not come into being: He was." "The Word" to Greek term here translated "Word" of Logus, which has the double meaning of thought and speech. "With God." It elosest communion, yet distinct from Him. "Was God." In substance and essence God. The Father is God; the Son is God; the Holy Spirit is God; God is One. An unfathomnable mystery! It is rashness to search too far into it. It is piety to believe it. It is life eternal to know it.

know it.
2. "The same was in the beginning." God

piety to believe it. It is life eternal to know it.

2. "The same was in the beginning." God was eternally Trinne, three in one. There was the Second Person in the Trinity before He was manifested in the flesh." He was not created Divine; He existed Divine; was one with God.

If. Christ the Creator (vs. 2-3). 2. "All things were made by Him." Terrestral and celestial, visible and invisible, men worlds and angels. All things came into being through Him, by His agency. He exists, but all other things were made.

4. "In His was life." He was the well spring from which every form of life-physical, intellectual, moral, spiritual, eternal—flows. "The light of men." There is first life, then light. Christ has revealed Himself constantly, by creation, by providence, by the strivings of the Spirit, by the course of events, by the revelations of the prophets and even by the dra intimations of heathen consciousness. And the light still shineth, clearer and brighter than in the past. "In darkness." The darkness of sin, ignorance and unbelief has enshrouded the world in all ages, "Comprehended it not." Did not receive it or profit by it. But another translation in the marg n of the R. V. changes the meaning—"the darkness overcame it not."

III. The herald of Christ's coming (vs. 6-0). 6. "There was a man." (See R. V.) Literally, "there began to be a man," in contrast with the Word who had no beginning. "Sent from God." God gave Him His mission and His message, His credentials and His instructions. He was a measurer." "John." "The Better As

contrast with the Word who had no beginning. "Sent from God." God gave
Him His mission and His message, His
credentials and His instructions. He was
a messenger. "John." The Baptist. An
account of His birth is given in Luke 1.
7. "To bear witness of the light." Testimony, stronger here than preaching,
stronger, even, than prophecy as hitherto
existing. John appeared first as a preacher of repentence, but at the same time stronger, even, than prophecy as hitherto existing. John appeared first as a preacher of repentence, but at the same time showed himself a prophet, who completed the Old Testament prophecy in testimony. His mission rose into the office of forerunner, "All men believe." "In the divine purpose John was to lead over the faith of Israel to Christ, though the Gospel was not for the Jews alone, nor for a race or class, but for all men, always and everywhere."

8. "Not that light." John was not the source of light, but only a reflector of the

8. "Not that light." John was not the source of light, but only a reflector of the light, a lamp lighted. At this time some were still living who were inclined to place John the Baptist on an equality with Christ, hence this plain declaration. John was, indeed, "a burning and a shining light." or literally, "lamp" (John 5: 35), but he came only to herald "the true Light." 9. "That." Christ. "Was the true Light." Not that John was a false light, but Christ was the genuine, perfect light, the original source of light, and His messenger only carried rays of light from Him. "Which lighteth every man." Not "all men." The Light illumines each one singly, not all collectively. God deals with men separately as individuals, not in masses.

IV Christ restat he was (w. 16. 11).

with men separately as individuals, not in masses.

IV. Christ rejected by men (vs. 16, 11).

10. "Was in the world." In all the past ages, in every manifestation of God, in the history of the chosen nation, but especially when He appeared as the man Christ Jesus, the Saviour of the world. This is one reason why the world should have received Him. "Was made by Him." He was their Creator, and they were His creatures, made in His image, and were thus under the deepest obligations to Him. This is another reason why the world should have received Him. "Knew Him not." They did not recognize Him as their Creator, Saviour, King. On the contrary, they crucified Him.

II. "Unto His own." His own property or possessions. His own land, city, tended

II. "Unto His own." His own property or possessions. His own land, city, temple, Messianic rights and possessions. His own creation, own inheritance. Referring to all people, but with a special emphasis on the Jewish nation, He created, He redeemed. He preserved, He blessed, He loved. This is another reason why they should have received Him. He came to his gap kindred. The human race descended from God. Adam was a son of God. As the landlord comes to his own estates, but his own tenonts receive him not, so the Word came to His own world of things, and His own world of creatures did not receive Him. "Receiveth His not." Neither by the world at large, nor by the leaders of the temple, nor by the citizens of Nazarcth, were His claims allowed. V. The divine sonship of believers (vs. 12, 13).

12. "As received Him." Individuals.

12, 13).

12. "As received Him." individuals, without distinction of race, nationality or condition. As many as accepted Him as their Saviour and King acknowledged His claims, and yielded obedience to His teachings. "Gave He power." "The right." (R. V.) The original word combines both ideas—the right and power. Both are true and both should be accepted. "Sons of God." (See R. V.) On the divine side, God adopts us as children (Rom. 8: 16, 17), and makes us children by imparting to us His own life (John 3: 3, 5). On the kuman side we must be born again, from above (John 3: 3, 5), by believing. "That believe." Only those are children who receive the divine life and the divine nature by true faith. 13. "Born." Soiritual birth, regenerated. "Not of bigod," etc. No human descent introduces us into the family of God.

VI. Christ's revelation of the Father (vs. 14-18). 14. "Was made flesh." As the human soul is united to the body, but not changed into the body, so the Eternal Word took on flesh, but was not changed into it, or confused with it. "The only begotten." We are children of God in a sense, but only Jesus Christ is His Son in this highest and special meaning. "Grace and truth." These were His glory, Grace includes all mercy; truth, all justice." He was full of these. 16. "Bear witness," etc. It seems probable that this verse describe! 13). 2. "As received Him." Individuals.

and truth. These were flis glory, Grace includes all mercy; truth, all justice." He was full of these. 15. "Bear witness," etc. It stems probable that this verse describet the usual character of John's testimony concerning Christ. He was continually proclaiming Christ's superiority to himself

CUSTOMS OF THE LASCARE

Have Many Peculiarities, but Make

Good Sailors. Some of the peculiar customs of the Fast indian coolles, called Lascars, tre very amusing to us. For instance hey plways eat their food in the open ir. with their faces toward the west; and the greatest insult a white man or "Ginour" can offer them is to walk ciween them and the sun while they are enting, causing his shadow to fall on their food, which immediately be comes unclean.

Their appearance is rendered pect lier by their habit of shaving their neads, leaving but one tuft at the side for "the prophet" to drag them

thio paradise by.

When married they wear a ring on their big toe. They stand the cold remarkably well, and make good sail ors, being as active as monkeys. It running aloft they ignore the rathins and use the backstays, a perpendicu lar wire rope, which they literally

## CHRISTIAN ENDEAVOR NOTES

JANUARY FIRST.

"Our goals for 1905."-Phil. 3, 12-16 (Consecration meeting.)

Scripture Verses.—Isa. 1, 18, 19; Acts 26, 19, 20; 2 Cor. 19, 5, 6; Heb. 5, 8; Psa. 126, 5, 6; Matt. 5, 11, 12; Luke 10, 17-20; Phil. 4, 4-7; Rom. 8, 37-39; 1 Cor. 15, 57; Gal. 6, 9; 2 Tim 4, 6-8,

Lesson Thoughts.

Did you ever see a runner win race with his face to the rear? All that is behind is forgotten in eagerness and earnes ness to reach that which is before, and this cannot be attained by running backwards. The Christian race must have this same eager pursuit of "that which is

before. To be satisfied is to stand still There is always something more to be attained—not in a tantalizing sense seeing the goal just ahead but never reaching it; but as each higher point of view in the ascent of a mountain presents a grander and broader out look than the one just left behind.

Selections. The prize of the upward calling is attractive to those alone who still climb, and who, in deeper love with Christ, aspire to his nobler fellowship, and to his more intimate com-

panionship. How fine this picture of Paul as the runner, bent on winning the Christian How fixed the forward look, how eager the forward poise! In such intensity lies success. So all the leaders have come to the fore, by spurn ing distractions and pressing to one chosen aim.

Napoleon found an artist once paint

ing a picture, and asked him, "What are you painting that for?" And he drawing himself up proudly, replied "I am painting is for immortality. sir." "How long will your canvas-last?" asked the emperor. "It has been skilfully prepared; it will last at least a thousand years." Napoleon shrugged his shoulders, "Now we see what an artist's idea of immortality is." We see what St. Paul's idea of life and immortality is, when we hear him saying, "I press on toward the goal unto the prize of the upward calling of God in Christ Jesus."

The great thing in this world is not

so much where we stand, as in what direction we are moving. Paul hadn't forty aims; if he had

you would never have heard of him. He threw his whole life into one chan-

## **EPWORTH LEAGUE LESSONS**

JANUARY FIRST.

Our Goals for 1905 .- Phil. 3, 12-16. From the Roman prison the apostle sends this love-letter, which should be read in its entirety, for it is a seamless composition. In the midst of it occurs our lesson. Paul does not here deny "Christian perfection," the perfection of verse 15, but does hold up as a goal the higher perfection of a greater attainment in the new days fore them. He does one thing, and one only: he "presses on toward the mark for the prize." the prize that Paul is after, but the 'mark" for it; that is, he is not seek ing so much the reward as a fitness for the reward. Not heaven and happiness, but character and holiness, was

Every profession and trade is divide stant and so grad, ed into special departments. seeking thus perfection in one thing To be an expert who is aute to do something better than anybody else can do it is the ideal of the world. We should seek to be specialists in religion: not hobbyists but experts. This one thing" should be the aim of the Leaguer. History is crammed with illustrations to prove the power of a concentrated purpose. Have a true ideal for 1905. Many professed Christians are drifters having no ideal. Others are dreamers, impractical idealists. But many there are who, having a true ideal and ever keeping it in mind, are, like Paul

pressing toward the mark The True Christian Ideal to Paul was not happiness nor heaven, but fitness for heaven; not the prize, but "mark" for the prize. The refer ence is to the white line on the ground over which he who went first won the prize. The "mark" for the Christian's prize is character.

He who has this ideal in life will manifest it. It will be obvious to all. It will harmonize the life. It will inspire to noble deeds. It will redeem from indolence. It will cure self-coaceit; for nothing humiliates more than contrasting what we are with what we should be in Christ.

Paul forgets the past; not the lessons of the past, but ceases to dwell in the past. Forget the sins of the past; the mistakes, the failures, the discouragements of the past. Start for the goal. Press toward the mark. Be gin to-day.

## RAM'S HORN BLASTS



HERE are swordless saints. No guise is too No guise is too good for sin to appropriate.
Prudery is the foe of purity.
Most medals are

of purity.

Most medals are made of wood. Communion must go before a compission.
Theology bothers
abody but the nobody bu theologians.

A principle in the heavens is a poor thing to pray to. Yesterday's remedies cannot work

It is the gifts we use and not the ones we have that make us. Gingerbread on the house is not as good as coal in the furnace. When a man brags of his virtues the devil is the first to applaud.

David's brightest thoughts came to You might as well hope to live in the plans of a house as to satisfy the soul with outlines of theology.

A man finds as much good in people When a man's gold breaks his back it is not likely to bless his heart.

The man with a cruoked creed can

The Junday Horeaklast Cable

CHRIST OF THE AGES.

O Christ of all the ages That have been or shall be. The church with exultation Sings praises unto Thee; Thine is the power and glory. And Thine the kingdom, too; The story of Thy Gospel Is old yet ever new.

Our sins have been forgiven By Thee, O Lamb of God! The way from earth to heaven Thy earthly feet have trod; Thy riches we inherit,
Thy throne and sceptre share—
Grant we may suffer with Thee,

That we the crown may wear

O Son of God, we love Thee!

O Son of God, we love Thee!
Divine and sinless Thou;
O Son of Man, who loved us,
Our souls before Thee bow;
The ages speak Thy glory,
The ransomed Thee adore,
The church with joy shall crown Thee,
O King, forever more!
-Rev. Charles M. Sheldon, in The Christian Endeavor World

tian Endeavor World.

How Giving Reacts on Me. BY ANOS R. WELLS.

A rich woman dreamed she went to heaven and there she saw a splendid man-sion being built. "For whom is that?" she asked; and the answer was, "For

she asked; and the answer was your gardener."

Then she went on and saw a tiny cottage being built, and asked, "For whom is that?" The answer was, "For you."

The rich woman was filled with dismay, "Why," she said, "my gardener has always lived in a little cottage. He might have had a better house, but he gave away so much to miserable poor folks. But I am used to living in a mansion; I wouldn't know how to live in a cottage."

Then same the significant reply: "The Then came the significant reply: "The Master Builder is doing His best with the material sent up."

The effect of giving upon ourselves, our

character, our happiness, our prospects, is not, to be sure, a very lofty considera-tion, but it is an important one, and very effective. It people know how much good it would do them to be liberal, they would give generously just to better their own condition, perhaps; but soon they would come to give for the love of others and of

A banker gave his boy half a dollar to A banker gave his boy half a dollar to invest as a lesson in business, telling him to put it out at interest, and if he did it wisely, his capital should be increased.

The boy came across a poor lad, who was ragged and hungry, and gave him the half dollar. When the banker heard of this he rebuked the boy for his lack of business sense. "But," said he, "I'll try you once more. Here is a dollar. See how well you can unsert it."

well you can invest it."

The box burst out laughing, "My Sunday school teacher told me," he said, "that giving to the pour is lending to the Lord, and she said He would return it double; but I didn't think He would do it so

Scon."
Indeed, it is often literally true, as George Herbert wrote, that
Who shuts his hand hath lost his gold;
Who opens it hath it twice told. Or, as Whittier sings in the same Arain:

Hands are ope but to receive Emoty close: they only live Richly who can richly give.

And yet there is no immediate or necessary connection between giving to the poor and the increase of our own wealth. If there were, men would all give from selfish motives, and there would be no real giving at all. Le us thank God that there is no.

there is not.

But even when giving leaves us poorer in worldly goods, it vastly enriches its in the goods of heaven. It broadens our sympathies. It widens our experience. It blesses us with gratifule. It bestows on us the mind of the Master. It gives us an insulation. ness, but character and holiness, was the object of the constant and su preme effort of the apostle. For all years and for all time this was the goal of Paul. It may well be our su preme goal for 1965.

Crosses Bring Their Graces.

The crosses of the present moment alhand of God in them when it is laid upon us. But the crosses of anxious forebodings are seen out of the dispensation of God; we see them without grace to bear them; we see them indeed through a faithless spirit, which banishes grace. So everything in them is batter and mendurable all seens dark and helpless.—Fencion.

Place Yourself in God's Hands,

Let the first not on waking be to place yourself, your heart, your whole being, in God's hands. Ask Him to take entire pos-God's hands. Ask Him to take entire pos-session of van, to be the guide of your soul, your life, your wisdom, your strength. He wills that we seek dlim in all our needs that we may both know Him truly, and draw closer and closer to Him, and in prayer we gain an invisible force which will trimple over seemingly hopeless dif-ficulties.—H. K. Sidney Lear.

A Thought For Preachers.

Prof. V. R. Hotelikiss once said to us:
"I should have felt that I had defrauded
my people, when in the pastorate, if I did
not give them at least one expository sermon every Sunday." Pastors who want their people to grow in spiritual knowledge mist not neglect frequent exposition of Scripture. It is because there is so little of it that there is so little general acquaintance with the Word of God.—Examiner.

Music From the Broken Chord. One Sunday the Rev. F. B. Meyer paused in the middle of his address, and, stooping down to where the orchestra was, he picked up a piece of violin string that had been flung down by a player. Holding it

up he said.

"There shall never any more music come out of this, but, though your heart he broken, and your life be broken, God can

Endeavor to be patient in bearing the defects and infirmities of others, of what sort soever they be; for that myself hast also many failings which must be borne with by others.—Thomas a Kempis. A Word of Thanks.

A Word of Thanks.

Lord of the barvest! Thee we hall:
There ancient promise doth not fall:
The varying seasons haste their round.
With goodness all our years are crowned;
Our thanks we pay
This holy day;

O, let our hearts in tone be found!
—Christian Standard.

You whose duty it is to remain at home are equally sharers with those who go into the mission fields in their work; yours equally the responsibility; yours equally to share the reward when Christ is glorified.—Rev. J. Hudson Taylor.

Pigeon Chums with Cat. The story comes from Newcastle, England, that a pigeon became a great friend of a cat, and since the cat has had a kitten has transferred its affections to the kitten and spends most of its time sitting on it and playing with IL

Freak Turnip.

A Saco. Me., man found a freak turnip in his garden the other day. It had four distinct tops, yet it was one turnip and was grown from a single seed. It watghed seven pounds and

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Salore is the Antechamber of the Asylum, Recruiting Station to the Hospital.

Mr. John Burns, M. P., addressed a large meeting in Manchester last night on "Labor and Drink," The lecture was one of the Lees and Roper Memorial lectures.

Mr. Burns said that the drinking habits of the poorer classes had contributed to their political dependence, industrial bondage cavic inferiority and domestic misery. As one bred almost in the slums, who had watched the matter as a county councillor and a legislator, he was convinced on the subject. He described the public house as the antechamber of the workhoose, the the antecharaber of the workhouse, the chapel of ease to the a-ylum, the recruiting station to the he-pital, the rendervous for the gambler and the gathering ground for the jail. There was no compensation

Dealing with the figures of the money spent in drink, while deploring the unmense amount spent in every working family, he answered a recent critic by pointing out that two-thirds of the driesbill was spent by three-quarters of the population, and only half the amount per lead was taken by the working classes as was taken by the classes above them. But whether the expenditure was £4 per family or £15 per family, working people could not afford it. As to drink and trade he said that they were promised from 2d. could not afford it. As to drink and trade he said that they were promised from 2d, to 2kd, her family per week it they would tak bread from abroad. Why not save 5s per week by leaving off beer? Our expenditure handicapped as in the trade lattle with Germany and America, because our larger consumption prevented us from seending as much money per lead it, other directions, and essecution or education.

He concluded a victorial trade against drink as the source of all evils by deriven, that poverty enseed drink as much as direction that governs must be declaring lained dead against municipalization as a remedy. It would cause drinking to assume a new virtue and to be regarded as local parint ism.—London Times.

The Serpent of Drink.

The Serpent of Drink. Whenever the serpent of strong drink ods itself around a mun he is sure to go the does not stop short, tace about our

About saventeen years ago I had ine pleasure of hearing George W. Baie, of Kentucky, lecture, and it changed the course of my life. I saw if I ever had home I must cut out the drank. So I did to save a little money. I thank my heart for a warning in time. So I warn you my brother; stop before it is foo life, read an account of a young man some years ago, who went from England to the jungles of Africas with an embring serve and while there enought a young how some strictor, and for anuscement he used to spend his spare time treading his shade it do many wonderful tricks. One was be coil itself about his free and amound his body, and as if grew to full size it reasine, above his head and would curve over an kiss his face, and at a signal would don't to the ground. So, when he returned, he used to give exhibitions and became very popular and made money, and with the formed the inhit of druhling. One might he was to give an exhibition in Manchester. The scene was set in an African innigle. A traveler same in your from our side of the stage and stopped and listened, and stood spellbound. Then a rustle to heard of a great snake with ever his balls of fire; and it crept sofily to the my and would fire; and it crept sofily to the my and would fire; and it crept sofily to the my and would fire; and it crept sofily to the my and would fire; and it crept sofily to the my and would fire; and it crept sofily to the my and would fire; and it crept sofily to the my and would fire; and it crept sofily to the my and would fire; and it crept sofily to the my and would fire and it crept sofily to the my and would fire and it crept sofily to the my and him entirely in its power, and with one tightening of its body emished the life out of its victim. About seventeen years ago I had in About seventeen years ago I had in

any thing I even heard of. So I would say to you that have never started, don't begin, and to those that have begue. So before it is too late.—Frank C. Cooper, a Mich. Christian Advocate.

The Cure by Hypnotism.

That alcoholism in Russia is wisely treated with success by hypnotism is as scred by the writer of a note in Cosmos. The method has been adouted in Govern ment institutions, but it is believed that the peculiar adaptability of the Russian to this mode of treatment is largely a sponsible for its good effects. Says the write:

The cure of alcoholism by Society of Hypnology and Psychology some very interesting internation regarding the treatment of alcohologs by hypnology and tism in Russia. In the cities of St. Petersburg, Moscow, Jaroslav, Kieff, Saratoff and Astrakhan, there here been established for several years, under Government auspices, dispensaries to which the softer ers resort by hundreds, and where hypnolism is the principal, it not the sole, the rapeutic agent. It is required of the alog holics that they desire sincerely to be cured, and that they abstain from all spir thous liquors that they abstain from all spir thous liquors that they here in proposed in the sole of the sole. cured, and that they abstant from all sort ituous linears during the period of treat ment. This is perhaps to ask of them a colossal effort, since their will power has generally been destroyed, but they are obliged to account a continual surceillance, and it is attempted to ameliorate their conditions of his as much as possible. These means surceed very well in Russia, but as has often been remarked, the French drucker is much less tractable, and consequently the cure of alcoholies in French drinker is much less fractable, and consequently the erre of alcoholies in France is much more difficult and much less durable than in Russia; with us, in fact, the alcohole poisons himself with essences as various as they are injurious and it is only excentionally that he submits to treatment for a long enough time to effect a lasting cure. It is none the less true that at the present time hypnotising is almost the sole means of cure for alcoholic manua."—Translation made for The Literary Digest.

Divorce lawyers and judges of the courts that decide divorce cases agree that drunk-entiess is responsible for full helf the di-vorce business. We believe that still law vorce business. We believe that still larger for cent, of these cases might right fully be charged to drink, but that proportion is enough to arouse us to the fact that the liquor traffic must be not down if we are to drive the fast growing divorce eriftrom our State. One lawyer says the poor woman with a family to support whose husband comes home drunk, smashes the furniture, frightens his family nearly to death, and does nothing for their support, ought to have a divorce. But would it not be tastly better to keep drink away from the husband, or put him to work behind bars, earning something for the support of bars, carning something for the support of herself and family? Indiana Farmer.

A minister once asked - soloonkeeper, says the American Isane, if his conscience ever troubled him respecting be a business. The man said, "Come inside, sir." It was the middle of the day. There were note of the usual clast carrs about. My friend walked in. The grogiseller went behind his bar, and, leaning on it, said. "Regard sir, there are limes when I stand behind this bar and look at the mer who fill this room. I hear their blasphemy and lewd song. I see their ligating and misconduct, and I often say o myself. "If there is a nicture of heal or earth, it is in places like this."

Glasgow's Isle of Drunkards

Glasgow's Isle of Drunkards.

The Glasgow Corporation is considering a scheme under which Glasgow's chronic invibrates shall be banished to the Islet of Shimas, one of the Hebrides group. This islet is leased to a farmer, and has been practically forgotten by the Corporation of Glasgow, who have owned it for a century. It is sandwiched between the coast of Argylstare and the Island of Laung, and is only three miles in length and about half that extent in breadth. The cimute is described in the corporation reports as similar to that jot Jessey, and those who are arring that the islet should be used as an includates would be practically self supports in St. James Gazette.

THE WAY OF A MAN.

His Criticism of Fair Women and

"What a lot of time and thought you women do give to your hair," said Mr. Blank, with good-natured raillery, to his wife one morning when she was Workhouse, Chapel of Ease to the preparing to go downtown with him, and was standing before the glass attending to her "front hair." "I wonder what would become of my bust-ness if I spent as much time over my bair as you do over yours."

An hour later Mr. Blank was surveying himself anxiously in the mirror before him as he sat in a chair at his barber's and the barber was holding a mirror back of him, while Mr. Bland said, "Yes, I guess that will do. You might take just the least little bit off the front part of my hate and clip off a triffe more just above my left ear. Seems to me you've left it a little longer there than it is above my right ear. And I think I'll have you part my hair a little lower on the left-just a little! No, not that low. A little higher. That will do. No. ion't comb it down quite so flat, and prush it back more above the ears. That's better, but it's still too flat in front. Here! let me take the comb-see? I like it combed rather loosely. Let me see how it looks in the back again. Just hold that hand mirror oack of me again. Isn't there a hair or two longer than the others right back of the left ear? Getting thinner and thinner on top of my head, isn't dollars for something that would keep my hair from falling out and leaving me bald! Couldn't you comb my bair somehow so that the bald spek wouldn't show quite so prominently? Yes, I've tried massage for it. Had my scalp massaged an hour a day once for seven weeks, and was balder when I left off than when I began. Yes, you might powder my neck a little, and just twist the ends of my mustuche into something of a curl. That will do. Now do I look all right? Good-day." -The Woman's Home Companion.

WORDS OF WISDOM

No prayer, no praise,

Worship fits for work. Sorrow is God's sieve.

The Father of lights makes the family of light.

The steps of greed do not lead to the throne of grace. To laugh is proper to the man .-

Francis Rubelnis. Nothing is given so profusely as advice.-La Rochefouenuld.

we should depend on them, nor ever absent lest we should despair without Hungry judges soon the sentence sign,

God's angels are never apparent lest

And wretches die that jurymen may -Alexander Pone

The Early Use of Bolls. France, which has always made fas-

blons for the world, started the custom of sending a doll off to Vienna, to-Italy and to England, whenever a fresh fashion came in, and the arrival of these grands courriers de la mode was an event of the utmost importance. Even when the British ports were closed in war time, special permission was given for the entrance of this messenger from France. Mercier

speaks thus humorously about it:
"It is from Paris that the most important inventions in fashion give the law to the universe. The famous doll, that precious puppet, shows the latest don every month, and from there goes to expand grace to all the empire. In goes north and south, it penetrates to Constantinople and to St. Petersburg. and the pleat which is made in Paris by a French hand is repeated by every nation who is a humble observer of the

taste of the Rue St. Honore." Perhaps this is the custom reflected in Venice, where at the annual fair held in the Plaza of St. Mark on Ascension day, a doll is always exhibited whose dress and laces serve as a model

for the fashions of the year. The earliest dolls brought to America from abroad undoubtedly came as mere fashion plates, and only became playthings when they had served their first purpose. Nancy V. McClelland, in Good Housekeeping.

In Belgium there is no capital punishment. The death sentence is often pronounced, but it is never executed. The statutes prescribe an extreme penalty, but it is only carried out constructively, the condemned person being regarded in the eyes of the law as dead, but is permitted to live, serving

out a life sentence in imprisonment. The reason for this strange state of affairs is that King Leopold promised his mother when she was dying that he would never sign his name to a death warrant. Death has been pronounced upon many a criminal since that time, but the death warrant has remained unsigned by the King. A great many efforts have been made to persuade King Leopold to make an exception to his promise. This was especially urged upon him in the case of three anarchists who had been condemned by the law to die, and although petitions signed by thousands of his subjects were presented, he would not yield, but remained faithful to the promise made to his dying mother.-Medical Talk For the Home.

A Man's Possibilities For Living.

Actuaries employed by insurance companies adopt a standard method of computing prospective ages of risks. To ascertain how many years a person of given age is ordinarily expec live, the present age is deducted from eighty, and two thirds of the remainder will indicate the likely future span of life. Actuarial schedules are a unit in this system of calculation. In tration of the above statement: Age twenty deducted from eighty years shows that forty years is the allotment, while age sixty from eighty, leaving balance of twenty, represents that thirteen years and three months should, in favorable routine, clapse before the insured individual's life is classified in the cast fense column. Thus is will be the past-tense column. Thus it will observed that insurance corporation the biblical allowance of the core and teu" ten years bellm